

تفسير معاني
القرآن الكريم
باللغة الإنجليزية

Interpretation of the Meanings of

The Noble Qur'ân

In the English Language

Summarized in One Volume

Dr. Muhammad Taqi-ud-Din Al-Hilali
Dr. Muhammad Muhsin Khan



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Narrated Jābir bin ‘Abdullāh ؓ: Some angels came to the Prophet (Muhammad ﷺ) while he was sleeping. Some of them said, “He is sleeping.” Others said, “His eyes are sleeping but his heart is awake.” Then they said, “There is an example for this companion of yours.” One of them said, “Then set forth an example for him.” One of them said, “He is sleeping.” Another said, “His eyes are sleeping but his heart is awake.” Then they said, “His example is that of a man who built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet.” Then the angels said, “Interpret this parable to him so that he may understand it.” One of them said, “He is sleeping.” The others said, “His eyes are sleeping but his heart is awake.” And then they said, “The house stands for Paradise and the callmaker is Muhammad ﷺ and whoever obeys Muhammad, obeys Allāh; and whoever disobeys Muhammad, disobeys Allāh. Muhammad separated the people (i.e., through his message, the good is distinguished from the bad, and the believers from the disbelievers).” [Sahih Al-Bukhari, 9/7281 (O.P. 385)].

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوْلَى النَّاسِ بِعِيسَى ابْنِ مَرْيَمَ فِي الدُّنْيَا وَالْآخِرَةِ، وَالْأَنْبِيَاءُ إِخْوَةٌ لِعَلَّاتٍ، أُمَّهَاتُهُمْ شَتَّى وَدِينُهُمْ وَاحِدٌ». [صحيح البخاري ٣٤٤٣/٤ (٦٥٢)]

Narrated Abu Hurairah ؓ: Allāh’s Messenger ﷺ said, “Both in this world and in the Hereafter, I am the nearest of all the people to ‘Isā (Jesus), the son of Maryam (Mary). The Prophets are paternal brothers; their mothers are different, but their religion is one (i.e., Islamic Monotheism).” [Sahih Al-Bukhari, 4/3443 (O.P.No.652)]

بَابُ وَجُوبِ الْإِيمَانِ بِرِسَالَةِ النَّبِيِّ ﷺ .

عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ». [رواه مسلم في كتاب الإيمان]

Chapter: It is obligatory to have belief in the Messengership of the Prophet (Muhammad ﷺ).

Narrated Abu Hurairah ؓ: Allāh’s Messenger ﷺ said: “By Him (Allāh) in Whose Hand Muhammad’s soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e., Islamic Monotheism), but he will be from the dwellers of the (Hell) Fire.” [Sahih Muslim, the Book of Faith, Vol. 1, Hadith No. 240 (153) {Summarized Sahih Muslim (S.S.M.) 20}]. [See also (V.3:116)]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

The Noble Qur’ān

A Miracle from Allāh (to Prophet Muhammad ﷺ)

﴿وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ﴾

“And this Qur’ān is not such as could ever be produced by other than Allāh (Lord of the heavens and the earth), but it is a confirmation of (the Revelation) which was before it [i.e., the Taurat (Torah) and the Injeel (Gospel)], and a full explanation of the Book (i.e., the laws decreed for mankind) — wherein there is no doubt — from the Lord of the *Ālamīn* (mankind, jinn, and all that exists).” (V.10:37)

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾

“And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.” (V.3:85)

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنَ الْأَنْبِيَاءِ نَبِيٍّ إِلَّا أُعْطِيَ مِنَ الْآيَاتِ مَا مِثْلُهُ أَوْ مِنْ أَوْ أَمِنَ عَلَيْهِ الْبَشَرُ. وَإِنَّمَا كَانَ الَّذِي أُوتِيَهُ وَحْيًا أَوْحَاهُ اللَّهُ إِلَيَّ، فَأَرْجُو أَنِّي أَكْثَرُهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ». [صحيح البخاري ٧٢٧٤/٩ (٣٧٤)]

Narrated Abū Hurairah ؓ: The Prophet ﷺ said, “There was no Prophet among the Prophets but was given miracles because of which people had security or had belief, but what I have been given is the Divine Revelation which Allāh has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection.” [Sahih Al-Bukhari, No. 9/7274 (O.P. 379)]

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: جَاءَتْ مَلَائِكَةٌ إِلَى النَّبِيِّ ﷺ وَهُوَ نَائِمٌ فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ، فَقَالُوا: إِنَّ لِصَاحِبِكُمْ هَذَا مَثَلًا، قَالَ: فَاضْرِبُوا لَهُ مَثَلًا، فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ، فَقَالُوا: مِثْلُهُ كَمِثْلِ رَجُلٍ بَنَى دَارًا وَجَعَلَ فِيهَا مَادَّةً وَبَعَثَ دَاعِيًا، فَمَنْ أَجَابَ الدَّاعِيَ دَخَلَ الدَّارَ وَآكَلَ مِنَ الْمَادَّةِ، وَمَنْ لَمْ يُجِبِ الدَّاعِيَ لَمْ يَدْخُلِ الدَّارَ وَلَمْ يَأْكُلْ مِنَ الْمَادَّةِ فَقَالُوا: أَوَّلُوهَا لَهُ يَفْقَهُهَا، فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ، فَقَالُوا: فَالدَّارُ: الْجَنَّةُ، وَالدَّاعِي: مُحَمَّدٌ ﷺ، فَمَنْ أَطَاعَ مُحَمَّدًا ﷺ فَقَدْ أَطَاعَ اللَّهَ. وَمَنْ عَصَى مُحَمَّدًا ﷺ فَقَدْ عَصَى اللَّهَ. وَمُحَمَّدٌ ﷺ فَرَّقَ بَيْنَ النَّاسِ. [صحيح البخاري]

Sūrat Al-Fātihah (The Opening) 1**سُورَةُ الْفَاتِحَةِ**

1. In the Name of Allāh, the Most Gracious, the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2. All praise and thanks are Allāh's, the Lord^[1] of the 'Alamīn (mankind, jinn and all that exists).^[2]

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

3. The Most Gracious, the Most Merciful.

الرَّحْمَنُ الرَّحِيمُ

4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection).

مَلِكِ يَوْمِ الدِّينِ

5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything).

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

6. Guide us to the Straight Way.^[3]

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

^[1] (V.1:2) Lord: The actual word used in the Qur'ān is *Rabb*. There is no proper equivalent for *Rabb* in the English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. *Rabb* is also one of the Names of Allāh. We have used the word "Lord" as the nearest to *Rabb*. All occurrences of "Lord" in the interpretation of the meanings of the Noble Qur'ān actually mean *Rabb* and should be understood as such.

^[2] (V.1:2). Narrated Abū Sa'īd bin Al-Mu'alla: While I was praying in the mosque, Allāh's Messenger ﷺ called me but I did not respond to him. Later I said, "O Allāh's Messenger, I was praying." He said, "Didn't Allāh say, 'Answer Allāh (by obeying Him) and His Messenger when he (ﷺ) calls you.'" (V.8:24).

He then said to me, "I will teach you a *Sūrah* which is the greatest *Sūrah* in the Qur'ān, before you leave the mosque." Then he got hold of my hand, and when he intended to leave (the mosque), I said to him, "Didn't you say to me, 'I will teach you a *Sūrah* which is the greatest *Sūrah* in the Qur'ān.?' " He said, "*Al-Hamdu lillāhi Rabbil-'ālamīn* [i.e. all praise and thanks are Allāh's, the Lord of the 'Alamīn (mankind, jinn and all that exists)], *Sūrat Al-Fātihah* which is *As-Sab' Al-Mathāni* (i.e. the seven repeatedly recited Verses) and the Grand Qur'ān which has been given to me." [Sahih Al-Bukhārī, 6/4474 (O.P.1)].

^[3] (V.1:6) Guidance is of two kinds:

a) Guidance of *Taufīq* and it is totally from Allāh, i.e. Allāh opens one's heart to receive the truth (from disbelief to belief in Islāmic Monotheism).

b) Guidance of *Irshād* through preaching by Allāh's Messengers and pious preachers who preach the truth, i.e. Islāmic Monotheism.

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Sūrat Al-Baqarah (The Cow) 2

In the Name of Allāh,
the Most Gracious, the Most Merciful.

1. *Alif-Lām-Mīm*. [These letters are one of the miracles of the Qur'ān and none but Allāh (Alone) knows their meanings.]

2. This is the Book (the Qur'ān), whereof there is no doubt, a guidance to those who are *Al-Muttaqūn* [the pious believers of Islāmic Monotheism who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained)].

3. Who believe in the *Ghaib*^[1] and perform *الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ*

=of some other religion?" He replied, "I do not know any other religion except *Hanīf* (Islāmic Monotheism)." Zaid enquired, "What is *Hanīf*?" He replied "*Hanīf* is the religion of (the Prophet) Abraham (عليه السلام) he was neither a Jew nor a Christian, (and he used to worship none but Allāh [(Alone) — Islāmic Monotheism].)" When Zaid heard their statement about (the religion of) Abraham, he left that place, and when he came out, he raised both his hands and said, "O Allāh! I make You my Witness that I am on the religion of Abraham." [Sahih Al-Bukhārī, 5/3827 (O.P.169)] Narrated Asmā' bint Abū Bakr رضي الله عنها: I saw Zaid bin 'Amr bin Nufail standing with his back against the Ka'bah and saying, "O people of Quraish! By Allāh, none amongst you is on the religion of Abraham except me." She added: He (Zaid) used to preserve the lives of little girls; if somebody wanted to kill his daughter, he would say to him, "Do not kill her for I will feed her on your behalf." So he would take her, and when she grew up nicely, he would say to her father, "Now if you will (wish), I will give her to you, and if you will (wish), I will feed her on your behalf." [Sahih Al-Bukhārī, 5/3828 (O.P.169)]

^[4] (V.1:7): Narrated 'Ubādah bin As-Sāmit رضي الله عنه: Allāh's Messenger ﷺ said, "Whoever does not recite *Sūrat Al-Fātihah* in his prayer, his prayer is invalid." [Sahih Al-Bukhārī, 1/756 (O.P.723)]

^[5] (V.1:7): Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "When the *Imām* says: *Ghairil-maghdubi 'alaihim walad-dāllīn* [i.e. not (the way) of those who earned Your Anger, nor of those who went astray (1:7)], then you must say, *Amīn*, for if one's utterance of *Amīn* coincides with that of the angels, then his past sins will be forgiven." [Sahih Al-Bukhārī, 6/4475 (O.P.2)]

^[1] (V.2:3): *Al-Ghaib*: literally means a thing not seen. But this word includes vast=

سُورَةُ الْبَقَرَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَد

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى

لِّلْمُتَّقِينَ

7. The way of those on whom You have bestowed Your Grace^[1], not (the way) of those who earned Your Anger^[2], nor of those who went astray.^{[3] [4] [5]} صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

^[1] (V.1:7) i.e. the way of the Prophets, the *Siddiqūn* (i.e. those followers of the Prophet, who were first and foremost to believe in him, like Abū Bakr As-Siddiq), the martyrs and the righteous, [as Allāh ﷻ said: "And whoso obeys Allāh and the Messenger (Muhammad ﷺ), then they will be in the company of those on whom Allāh has bestowed His Grace, of the Prophets, the *Siddiqūn*, the martyrs, and the righteous. And how excellent these companions are!" (V.4:69)].

^[2] (V.1:7) Narrated 'Adi bin Hātim رضي الله عنه: I asked Allāh's Messenger ﷺ about the Statement of Allāh: 1. "*Ghairil-maghdubi 'alaihim* [not (the way) of those who earned Your Anger]," he ﷺ replied: "They are the Jews". And 2. "*Walad-dāllīn* (nor of those who went astray)," he ﷺ replied: "The Christians, and they are the ones who went astray". [This *Hadith* is quoted by *At-Tirmidhi* and *Musnad Abū Dāwūd*].

^[3] (V.1:7) Narration about Zaid bin 'Amr bin Nufail.

Narrated 'Abdullah bin 'Umar رضي الله عنه: The Prophet ﷺ met Zaid bin 'Amr bin Nufail in the bottom of (the valley of) Baldah before the descent of any Divine revelation to the Prophet ﷺ. A meal was presented to the Prophet ﷺ but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughter on your *Nusub** in the name of your idols. I eat only those (animals) on which Allāh's Name has been mentioned at the time of (their) slaughtering." Zaid bin 'Amr used to criticise the way Quraish used to slaughter their animals and used to say, "Allāh has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in others than the Name of Allāh." He used to say so, for he rejected that practice and considered it as something abominable. [Sahih Al-Bukhārī, 5/3826 (O.P.169)]

* *Nusub*: See the glossary.

Narrated Ibn 'Umar رضي الله عنه: Zaid bin 'Amr bin Nufail went to Shām (the region comprising Syria, Lebanon, Palestine and Jordan), enquiring about a true religion to follow. He met a Jewish religious scholar and asked him about their religion. He said, "I intend to embrace your religion, so tell me something about it." The Jew said, "You will not embrace our religion unless you receive your share of Allāh's Anger." Zaid said, "I do not run except from Allāh's Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?" He said, "I do not know any other religion except *Hanīf* (Islāmic Monotheism)." Zaid enquired, "What is *Hanīf*?" He said, "*Hanīf* is the religion of (the Prophet) Abraham (عليه السلام), he was neither a Jew nor a Christian, and he used to worship none but Allāh [(Alone) — Islāmic Monotheism]." Then Zaid went out and met a Christian religious scholar and told him the same (as before). The Christian said, "You will not embrace our religion unless you get a share of Allāh's Curse." Zaid replied, "I do not run except from Allāh's Curse, and I will never bear any of Allāh's Curse and His Anger if I have the power to avoid them. Will you tell me=

(revealed) to you (Muhammad ﷺ) and in that which was sent down before you [the Taurāt (Torah) and the Injīl (Gospel)] and they believe with certainty in the Hereafter (Resurrection, recompense of their good and bad deeds, Paradise and Hell).

5. They are on (true) guidance from their Lord, and they are the successful.

6. Verily, those who disbelieve, it is the same to them whether you (O Muhammad ﷺ) warn them or do not warn them, they will not believe.

7. Allāh has set a seal on their hearts and on their hearing, (i.e. they are closed from accepting Allāh's Guidance), and on their eyes there is a covering. Theirs will be a great torment.

8. And of mankind, there are some (hypocrites) who say: "We believe in Allāh and the Last Day," while in fact they believe not.

9. They (think to) deceive Allāh and those who believe, while they only deceive themselves, and perceive (it) not!

10. In their hearts is a disease (of doubt and hypocrisy) and Allāh has increased their disease. A painful torment is theirs because they used to tell lies.

11. And when it is said to them: "Make not mischief on the earth," they say: "We are only peacemakers."

12. Verily, they are the ones who make mischief, but they perceive not.

13. And when it is said to them (hypocrites): "Believe as the people (followers of

وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾

أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشْوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾

وَمِنَ النَّاسِ مَنْ يَقُولُ ءَامَنَّا بِاللَّهِ وَبِالْيَوْمِ
الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾

يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يُخْدَعُونَ إِلَّا أَنْفُسُهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ﴿١٢﴾

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ

وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣﴾

As-Salāt^[1] (the prayers), and spend out of what We have provided for them [i.e. give *Zakāt*^[2] (obligatory charity), spend on themselves, their parents, their children, their wives, and also give charity to the poor and also in Allāh's Cause — *Jihād*].

4. And who believe in that (the Qur'ān and the *Sunnah*)^[3] which has been sent down

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ

=meanings: Belief in Allāh, Angels, Holy Books, Allāh's Messengers, Day of Resurrection and *Al-Qadar* (Divine Preordainments). It also includes what Allāh and His Messenger ﷺ informed about the knowledge of the matters of past, present, and future, e.g., news about the creation of the heavens and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell.

^[1] (V.2:3): Perform *As-Salāt* إقامة الصلاة : The performance of *Salāt* (prayers). It means that:

a) Each and every Muslim, male or female, is obliged to offer his *Salāt* (prayers) regularly five times a day at the specified times; the male in the mosque in congregation and as for the female it is better to offer them at home. As the Prophet ﷺ has said: "Order your children to perform *Salāt* (prayers) at the age of seven and beat them (about it) at the age of ten." The chief (of a family, town, tribe) and the Muslim rulers of a country are held responsible before Allāh in case of non-fulfillment of this obligation by the Muslims under their authority.

b) One must offer the *Salāt* (prayers) as the Prophet ﷺ used to offer them with all their rules and regulations, i.e., standing, bowing, prostrating, sitting, as he ﷺ has said: "Offer your *Salāt* (prayers) the way you see me performing them." [See *Sahih Al-Bukhārī*, 1/631 (O.P.604) and 9/7246 (O.P.352)] [For the characteristics of the *Salāt* (prayer) of the Prophet ﷺ see *Sahih Al-Bukhārī*, 1/735, 736, 737, 766, 823, 824 (O.P.702, 703, 704, 733, 786, 787)].

^[2] (V.2:3) *Zakāt* (obligatory charity) (زكاة) : A certain fixed proportion of the wealth and of every kind of the property liable to *Zakāt* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakāt* is obligatory as it is one of the five pillars of Islām. *Zakāt* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See *Sahih Al-Bukhārī*, Book of *Zakāt*, No. 24]

^[3] (V.2:4) Narrated Ibn 'Umar ؓ: Allāh's Messenger ﷺ said: Islām is based on (the following) five (principles):

1. To testify that "*Lā ilāha illallāh wa anna Muhammad-ur-Rasūl Allāh*" (none has the right to be worshipped but Allāh and that Muhammad ﷺ is the Messenger of Allāh).
2. *Iqāmat-as-Salāt*: to perform the five (compulsory congregational) *Salāt* (prayers).
3. To pay *Zakāt* (obligatory charity).
4. To perform *Hajj* (i.e. pilgrimage to Makkah).
5. To observe *Saum* (fasting) during the month of Ramadān. [*Sahih Al-Bukhārī*, 1/8 (O.P.7)]